

March, 1958

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The Holy Cross Magazine

Mar.



1958

A Sewanee Sermon

BY DAVID B. COLLINS

YOU hear a lot from pulpits, including this one, about the grace of God. You hear how everything comes from God, how He has done everything and does everything that is good. All of that is true. But, far from removing any necessity for effort, it only emphasizes how much effort on our part is needed. The point of grace is that we do not have to rely on our efforts alone, but on God's power.

But effort on our part is necessary. Look at St. Paul's message which we read in the Epistle for today. He talks about running, climbing, fighting, all of which are efforts.

During the season of Pre-Lent and Lent itself, I want to think with you about things that are directly related to effort—namely, the Seven Capital Sins, or rather Sins and Vices. Especially, let's think about the so-called Seven Deadly Sins. They are really properly called the Seven Capital Sins (which means "head" sins)—(a) because all other sins are connected with and have their root in these capital sins, and (b) because of their great

breeding power. Any one of them is worse than a pair of rabbits, as far as having families is concerned.

Today our capital sin is Sloth. This is a real cancer of the spiritual life. All the slothful man wants to do is to lazy away his time and life. In the root of this sin, all virtues die and all things of God wither. The slothful man never even passes time, he kills it. The dictionary tells us that sloth comes from the same word that produced "slow" and means idleness.

This deadly sin attacks all of a man—physical, oral, intellectual, and spiritual.

1. *Physical sloth* does not need too much description. Proverbs gives the best picture. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." (Proverbs 34:34)

Don't confuse this for one minute with serenity, which is one of God's gifts to those who will receive it. These serene saints are usually people who actually get the most done, and yet give the impression that they are never too busy.

2. *Moral sloth* ruins our lives. Through moral sloth, we never face a decision if we can possibly help it. Of course, we don't begin by saying that evil is good, or black is white. We begin by saying, "Moderation in all things," which allows us to do whatever we want. We whisper in our own ear, "Just this once. It won't count." One of its favorite refuges is, "You can't apply the ethics of Christ to the twentieth century." We are thus excused from taking Jesus seriously, or so we think. We fasten on Jesus the label of a crank, and, even worse, a fanatic. This keeps us from ever facing an uncomfortable moral issue at all.

3. *Intellectual sloth* paralyzes God's gift of reason. We take others' thoughts instead of thinking. We like to have our thoughts presented to us ready-made, without having to do any hard thinking of our own. So we read our favorite magazines, listen to our favorite speakers and commentators, and eat spoonfed pap instead of adult food. We are apt to use "broadmindedness" to deceive ourselves with. This sees nothing as true or false; there are always several sides to it, so only a broad, wide, gooey mess remains, in which you pay your money and you take your choice. This excuses us from the effort of thinking at all. Narrow-mindedness is the other side of the coin. Choose a narrow position, if you are lazy, and stick to that with firm and irrational stupidity. This way you never have to examine the evidence at all.

Mock modesty comes in here, too. For some reason or other, it seems all right when we say of ourselves that we are too stupid really to think and understand, but for some reason we get mad when others treat us as if we really were that stupid.

4. Finally, and worst of all, there is *spiritual sloth*. It is a distaste for the things of God and of Christ. His love and His demands are not suitable, we say, and so do not apply to us. We are apt to try to get out from the obligation of really going into the depths of God, by a feverish activity in the world. The end of this is to despise the things of God. It's a protective mechanism and many people have it. People who think

in terms of "heaven" or "living a good life," of the "Golden Rule," or "getting there," are very apt never to mention the word "God" at all, because their lives and thoughts have no place for God. Not even does their heaven have a place for God.

In all these ways, physical, moral, intellectual, and spiritual, sloth is a deadly cancer that eats at our lives.

Let us see if we can isolate three symptoms of this terrible sin that apply to all of us in those divisions.

I. *Procrastination*. Let us all take a moment to shudder at the word. Procrastination, putting things off. This is the devil's favorite child. It seems harmless enough because it does not take the direct approach.

"Of course we *must* do these things," whispers procrastination. "We must work physically, do assignments, read books, write papers, we must make moral efforts and choices, we really must think seriously about these things of God, and we must of course and most certainly deal with the things of God on their deepest level—but *not just now*."

So we slam the closet door on the mess, push the unanswered letters into the drawer, and close it, pull down the shades of our dirty rooms and our dirty minds and souls, all, we think, just until we get time. Then it's off to the Eagle, or the flick, or anywhere.

One of the values of Lent is that it says to us, "NOW is the time." Are you trouble with the devil's favorite daughter, Putting-it-off, and his granddaughter, Putting-God-off?

II. The second favorite daughter is the *Wandering Mind*. Want to shudder about that for a minute? The wandering mind is the mind that thinks about the wrong things at any time.

You see this clearly in curiosity about people and things that do not concern us. We know that God gave us curiosity so we might discover what He wants us to know about *ourselves* (uncomfortable fact), about Him, and our Christian brethren, that His will may be done in all things. Laziness forbids such an effort. So we turn that curiosity toward things and especially people that do not concern us. With an anxious an-

ing mind, we want to know all—and specially all the dirt. Watch the destructive critic. The destructive critic (which all of us have in ourselves) is really lazy, and sees it is so much easier to reform the Church, the University, the world, than it is to reform me. It is so much less effort and so much easier on the ego to think of others than of ourselves.



ST. BENEDICT
March 21

I sometimes think more of our life has been ruined by a slothful curiosity about others than by any other sin.

Verbosity—which is just a four-bit word for talking too much—is another sign of the wandering mind. Our tongues are to praise God and worship Him and confess Him with, and love each other with. If we are too lazy and slothful to use them for those purposes, then we all, men and women, jabber away aimlessly, anything to keep from doing what we ought with our tongues.

And finally, the last grand-daughter of the wandering mind is day-dreaming. (Did you ever dream simple sloth could have so many children? A large family, indeed.)

Roughly, there are three types of day-dreams.

(a) There is the GUESS-WHO? type of day-dream. They need someone to go to the game in the last minutes. He goes in

and wins—guess who? Why, modest little me. Who will deliver the lecture in the emergency—ending with tumultuous applause? Why, guess who? Who can walk insouciantly into the room and charm the statuesque blonde? Why, guess who? Modest, little me.

(b) Then there is THEY'LL BE SORRY, with again poor little me, stretched in the coffin, or on the deathbed, as all those who have rejected me, failed to appreciate me, love and trust me, and give me all those things and recognitions that I so richly deserve, now gather round and with tears lament the ill fortune that would keep them from at last giving me all that recognition. Again, a caricature, but a false one? These are dreams of sweet revenge. "Flunk me, will he? When I'm a millionaire, I'll never be one of the never-ending succession of benefactors."

(c) Then, lastly, THE FINAL CHAPTER. This is the vision of the completed work we relax in, just as we begin the long pull that will, with God's grace, make it a reality. This is the only one of the three that is an out-and-out perversion of a good thing.

III. There is, however, one more daughter of Sloth which you might not be able to guess. And that is Restlessness. It's very odd to think of a frantically "busy" and restless person as lazy, but that is exactly the truth of the case. All sloth is an attempt to escape from God and His joy and find joy in the world, in life and things organized apart from God.

And the easiest way to escape is to be doing something else. The frantic scurrying of housewives, the over-busyness of men in the businesses, the social pressures of the panting college students and the BMOC's, with meetings and committees and things to do, and especially, my brethren, the running-about of clergy can all be, and most of them are, ESCAPES from God and His joy, and an attempt to find it on a lower level. Activity (even worthwhile activity) is sloth when we evade God with it.

Now the cure for sin you all know: Contrition, which is being sorry with firm intentions for the future, and the attempt to do what we can to make restitution for the past. Confession, in private or in the presence of a priest. (Incidentally, for the most part

sincerity of confession is usually tested by embarrassment of some sort. If your confessions do not embarrass and pain you, one way or another, something is wrong.) And, finally, absolution, with power for the future.

But for every sin, it is not enough to get rid of it. We must, through Christ, build the opposite virtue in its place. The opposite of sloth is diligence.

Here are some specific suggestions to build true diligence.

1. DO IT NOW. I repeat, DO IT NOW. Are you tempted to think that there is a better time? Here's the test. Ask yourself, "Can you name another time that will really be any better than this?" If so, write it down in black and white. Let some one else know about it, and if possible have them remind you of it when the time comes. If you can't name that time, be sure you are deceiving yourself. Do it now.

2. Train your mind and heart and life by habit, whether you call it a rule of life or a budget of time, or what-not. If sloth is an escape from God and His joy to the world, Lent gives us a wonderful time to start the

escape from the world back to God. Live Lent with a rule, and you will begin to learn under God and through His grace how to break the power of idleness of mind and body and soul, avoid undue curiosity, talking too much and day-dreaming.

3. Use the gifts of God which he has so freely given us, in Baptism and Confirmation especially, the gifts of the Holy Spirit. We get so little power from them because we exercise the power we get so little. And if we do not exercise the powers, they get flabby and useless—like muscles.

The point isn't that God wants you to quit having fun. The truth is that no one suffering from Sloth has fun. God wants to give you real joy, and real love, and real peace. And Sloth leads us not only where we don't have those, but where we don't even *want* them.

Every year, Lent is a call and a time to return to God, with all glad diligence, and finding what is ever new, that His service is perfect freedom, and that in Him and in His will for us are perfect peace and wonderful joy.



ALTAR TOMB OF THE FATHER FOUNDER
(Crypt) Chapel of St. Michael

*Memorial gift of the Society
of the Oblates of Mount
Calvary*

Unto The Altar Of God

BY ESTHER H. DAVIS

It is Meet and Right So To Do

How limitless is Thy bounty, Lord, how tenious Thy gifts. I am dazzled by their grandeur, bewildered by their multiplicity. They completely surround me, and wherever I turn, Thou art there, waiting with stretched hands.

Out of nothing didst Thou make me and dost bestow on me the priceless gift of life. Thou created for me an immortal and inextinctible soul, unique in all the universe, which Thou art imaged, and clothed it with a body of great beauty and mystery. How wondrous is this instrument Thou hast given me to use. I marvel at the blood coursing so rhythmically through my veins and the perfect articulation of my joints. Thou hast provided me with feet to walk Thy paths, hands to do Thy work, ears to hear the music of Thy earth, eyes to be filled with thy beauty, lips to sing Thy praise.

Thou hast placed me in a world of surpassing loveliness, where all things speak of Thee, do I but pause and listen. The heavens are full of Thy glory and the earth reflects thy radiance. Wherever I look I see signs of Thee, in bird and flower, stream and ocean, rest and mountain. All were created by Thee, all are sustained by Thee, and Thou art in all that Thou hast made.

Yet these are but the prelude to the greater gifts that are mine—a mind to know Thee, a will to do Thy bidding, a heart to love Thee. What miracle is this, that Thou shouldst be revealed to me! Oh mystery indeed, incalculably dear, that the King of the Universe should deign to be the Lord of my heart. That Thou, Who brought me forth from the womb shouldst know my inmost thoughts and secrets is not surprising. But that I should know Thee, even in part, is strange indeed. With Thee all things are possible, and here

Thy greatest miracle—that Thou canst accommodate Thy majesty and power to the

limitations of my human intelligence—and that Thou willest so to do.

Finally, there is Thy greatest gift, which I can never hope to understand, and which I dare contemplate only on my knees—the miracle of Thine inescapable love. Love so amazing that evil cannot mar it, indifference cannot deflect it, death cannot extinguish it. Thy love was made manifest in Thy Son, incarnated in human form, Who blessed our world above all others because He dwelt here for a little while. Freely He came, in answer to our overwhelming need, and freely He gave of Himself, in a measureless outpouring of love. Daily He continues to give of Himself, and always will, as long as our need shall last. The fulgurance of His Sacrifice irradiates all our days.

With the psalmist I ask, "What is man, that Thou art mindful of him, and the son of man, that Thou visitest him?" Thou hast placed him high in Thy creation, for he it is whom Thou hast chosen to walk with Thee and be Thy companion. How can we ever repay Thee for Thy great gifts? We have tried Thee sorely, yet Thy forebearance is incomputable. Thou hast been called the Patient, the Merciful, the Forgiving, and all because of us. Though we ignore Thee and disavow Thy very existence, Thy Presence is with us always and Thy love encompassteth all Thou hast made.

I shall arise and walk in newness of life, because Thou art my Friend. All my life I have sought Thee, and always Thou hast been closer than breathing, nearer than hands and feet. The gates of my soul are open wide, that my King and Master may come in. I know not why I should be so honored, that Thou shouldst make my heart Thy abode, but gladly I welcome Thee, with joy and thanksgiving. Enter, and be my Perpetual Guest, my Lord and my God.

Studies In Canon Law

BY E. BURKE INLOW

CHAPTER VI — *continued*

EQUITY

In 1523 a dialogue entitled "Doctor and Student" was published in England. It was reissued in 1528. The author was Christopher St. Germain, barrister of the inner temple (1460-1540), and a profound student of both the canon and the civil law. "Doctor and Student" stands in English law like Saladin—alone, apart. It is without a peer in the history of Equity and has exercised as great an influence upon the development of modern equity as Bracton's "De Legibus et Consuetudinibus Angliae" has upon the common law. Every writer on equity down to Blackstone's day cites "Doctor and Student."

St. Germain, for the first time in English ("Doctor and Student" was translated into English from the Latin in 1531), put in clear and succinct form the learning of canonists upon such fundamental legal conceptions as the nature and objects of law, the different kinds of law, and the functions of the law. To the canonists the laws of men are fallible. "Since the deeds and acts of men, for which laws have been ordained, happen in divers matters infinitely, it is not possible to make any general rule of law, but that it shall fail in some case," so spake the Doctor. Only the law of God, or of nature or of reason is good and must be obeyed. Consequently, justice must be done in each individual case even at the cost of dispensing with the law of the state. These principles St. Germain laid out and developed. But by what principle will the injustice be rectified? In "Doctor and Student" the principle of conscience received its first clear formulation as the answer to this question. That Equity excepts from the law on grounds supplied by reason and conscience was a clear teaching of St. Germain and it was on the strength of conscience that remedies in equity were commonly granted.

Quite apart from the clear pronunciati^{on} of canonist doctrine, a factor contributiⁿ to the great weight of "Doctor and Student" is the fact that it was published at a time when the court of chancery was being translated from ecclesiastical hands into the hands of the common lawyers. Thus, at a decisive period, a guide book was placed in the hands of men who were to succeed to the position of the chancellor without the training of the chancellor in canon law. While it did not prevent great changes in equitable procedures and in expounded principles, it did provide a continuity that would have been lost when the last generation of canonists had sat in the court of chancery.

Other tracts helped to preserve the canonist conception of learning past the 16th century, but none of them were of the stature of "Doctor and Student." An anonymous "Treatise of the Masters of the Chancery" and Lord Ellesmere's "Certain Observations Concerning the office of the Lord Chancellor" (1651) are the two best known. But the differences were already apparent. The latter treatise, for example, discounts the matter of conscience as a principle and views it as a questionable principle of law what "law" hidden and concealed in a man's breast. This dependence of the principles of Equity upon the conscience of one man was, of course, a mighty weapon in the hands of the common lawyers and the Yearbooks show an increasing conflict being waged upon this very point. Nevertheless, the reports of the Court of Chancery clearly indicate that a body of substantive rules were, in fact, being created. Actually when the chancellor would speak of "a common course" of the chancery—as he frequently did in the Yearbooks—in granting relief in certain cases, it could not but be recognized that such a common course was developing fixed rules of practice which in turn would

rite fixed substantive rules. By the opening years of the 17th century, recourse was had to precedent in certain matters of decision. While this had none of the rigidity of the common law, it did provide a sustained balance and direction. On one point, there was a wide difference of principle and sentiment between the court of chancery and the common law courts. That was in the final regard for the poor paid by the former. The chancellor's court was distinctly looked upon as the refuge of the poor and was referred to as the "altar and sanctuary" of the poor. The fact that examinations in chancery were under oath, often with the hand upon the Bible, also carried great weight among simple Christian people.

What was the procedure of the Court of Chancery? As in the case of the "law merchant," it was simple and speedy. The plaintiff in a bill which he himself had drawn, the defendant was called to answer the complaint. Both were permitted to produce witnesses who were examined by the Chancellor. Technical rules of special pleading were forbidden by the chancellor despite the fact that the common lawyers insistently sought their introduction.

This procedure is very similar to that of the canon law. Even though equitable procedures were eventually taken over by the common lawyers, the influence of the early equitable procedure remained. The idea that fresh evidence could be admitted to the court, at all the steps in the cause are under the perintendence of the officials of the court who must record them, that witnesses should be examined privately and that the evidence should be reduced to writing and not digested until published. Present rules of equitable procedure that show a direct line of descent from the work of the ecclesiastical chancellors all reflect the influence of the canon law.

Elsewhere the influence of the canon law is made itself felt. In "uses and trusts," for example, there are strong lines of influence. The early court of chancery must be traced to the principle that it is obviously against conscience that one should recover a sum of money in excess of any loss incurred; or that

one should hold land obtained by means of a forged deed. This whole matter of contract was, of course, subjected to the scrutiny of the chancellor. The chancellor began with the premise that an argument ought to be enforced simply because it was an agreement. This was a point of view different from that of the common law judges. "Doctor and Student" speaks frequently of "a promise made to God" and that one is thus "bound in conscience" to do it. But, of course, as the test of consideration came to be the guiding rule, the canonist theory died—except where it lodged in the conscience of the Christian.

The common law of agency similarly derived some of its essential procedures from the canon law. At common law, it was originally necessary to show that the principal had authorized or ratified, the specific contract. The chancellor, however, held a principal liable if goods were supplied to his known agent—a principle later accepted by the common law. Similarly the court of chancery was prepared to protect an undisclosed principle.

The law of evidence is a further example of the influence of the canon law. In the late Middle Ages, the canon law developed definite rules as to whom it accounted incompetent to be witnesses. These principles were moved into the common law as the measure of incompetency in jurors. Glanvil, Bracton, Fleta and Britton were all influenced upon this point. The canon law, which recognized more cases of natural incapacity than the common law, came to accept rejection of the testimony of all males under 14 and females under 12; blind, deaf and dumb persons; slaves; those convicted of crime or excommunicated; infamous persons; indigents; persons related to, or belonging to the household of either party; of enemies of either party; of Jews, heretics and pagans.

As can readily be seen some of these incapacities have been accepted and others rejected down to our own day. Surprising as it may seem to some persons, it was not until 1744 that religious incapacity was finally denied by a growing secularity in society. And even then, Lord Hardwicke pointed out

that while it is assumed that one taking an oath may not be a Christian, it is necessary to the oath that one accept the appeal to the Supreme Being as a recognition of Him as a rewarder of truth and avenger of falsehood.

In the matter of evidence, the rule that a certain number of witnesses is requisite for proof is basic to the canon law. Two witnesses were needed for proof by the authority of the Old and New Testaments as well as by the canon law. It is small wonder, then, that this was considered almost as a provision of the Divine Law. While in later times, this principle was rejected, indirectly it has exerted a very great influence by causing this court to examine closely the evidence of witnesses by denying the right of a party to gainsay his own witness. Actually the rule of two witnesses was doomed very early when it became clear in England and on the continent that a system of admissions and confessions extracted by torture was already growing up in the civilian courts.

Finally the canon law can be said to have exercised a large influence in the matter of criminal liability. The ruling principle in early Anglo-Saxon law was that an act causing physical damage must, in the interests of peace, be paid for. This was true in the case of accident and it was true as regards acts committed in self-defense. Compensation must be paid. The modern concept which grounds liability upon some moral deficiency actually existing or presuming to exist was unknown in the ancient Anglo-Saxon codes. Liability was never found upon negligence but upon an act causing damage. The man acted at his peril.

The early laws of the church and the penitentials familiar to the confessor changed this. The church, being more concerned with the state of mind of the sinner than with his sword happened to do, was not easily put off by the concept of the "guilty thing." Moreover, because of the strong sense of individualism in Christianity, the concept of joint responsibility as it early existed with respect to the kindred in Anglo-Saxon law, began to undergo subtle changes. Church courts, for example, forbade the punishment of a child, who theretofore had been held

equally guilty with mature members of the family for stolen property found in the house on the grounds that this was "very hateful to God."

It was the canon law, however, which first gave precision to the principles of criminal liability. This is not to say that differences did not exist. The canonist, for instance, must say under what circumstances moral guilt is imputable. The criminal lawyer, on the other hand, must say whether some definite offense has been committed. But it is plain to see that the former will distinguish between a man who accidentally kills and one who deliberately does so. This insistence upon the element of moral guilt, which was first set forth in Bracton's treatise on homicide following the thinking of the great canonist, Bernard of Pavia, did force a variation of penance to be imposed and thereby directly contributed to the supplanting of the earlier more rigid system, by the later. True, this did not happen for centuries after Bracton, but considering the position of Bracton in the history of the common law, it can be seen that what was first so carefully expounded by him in criticism of the deed and in defense of the idea of moral guilt, began a movement within the common law that eventually not only effectively established the idea of moral guilt in law, but introduced the language of morals as well. Such words as "self-defense," "misadventure," and "pardon" are clearly the creatures of the canon law. There are certainly other areas of study in which these concepts could be elaborated, but for our purposes here it is enough to show the relationship. In so many ways that are now almost forgotten, we who live in the twentieth century are bound by the authority and the influence of the great body of Canon Law.

— *The End* —



(We are very grateful to Dr. Inlow for sharing with us his knowledge of Canon Law. We are taking orders for the publishing of these six chapters in pamphlet form. —*Editor*)

The Order of Saint Helena

Versailles Notes

On February 4th and 5th, Sister Rachel and three of our Mathematics teachers attended a conference on the New Curriculum in Mathematics at the Louisville Collegiate School in Louisville. The head of the Mathematics Research Division of the College Entrance Examination Board discussed one of the streamlining of courses that is being recommended by thinkers and experimenters in the subject.

That was the first week of the new semester. There was a pleasant feeling about starting out again with familiar subjects after the tenuous intellectual and social work-out of Conference Week. The girls' minds, however, were still in cosmic mood, because their Inter Informal Dance, on Saturday, the 15th, took place "Out of This World," in an "Outer Space" gym, dotted with stars and planets and space ships.

On the 15th we held our third annual Study Habits Clinic. The clinic is open to all students, but is required for any who failed a subject in the first semester. It begins with an informal conference of everybody attending. Each person, beginning with the Sister Headmistress, tells about her personal experiences in failing courses, and about what happened next. Each student fills out a questionnaire which gives her an objective picture of what her present study habits are. This picture is discussed individually with one of the clinic leaders, as are the results of the diagnostic reading test that the student took in October. She sees clearly where her difficulties lie, and how she can steer a straighter, more satisfying path in the future. There are group discussions of techniques of study in different subjects. In a final conference of the entire group, we look at the day's work together, and make a new start as a group.



In the evening of the same day, members of "Paints and Patches" entertained the entire school with a performance of Stuart Walker's *Six Who Pass While the Lentils Boil*.

Father Stevens, O.H.C., came two days before Ash Wednesday, to shrive us and advise us spiritually, to share the fun and folly of our Shrove Tuesday Carnival (when all guilds and clubs make money for corporal works of mercy), and to conduct the annual Students' Retreat. He gave us the instructions at an Instructed Mass, with our chaplain as celebrant.

On February 23rd, a second alumna member of the 1951 May Court came to be

Housemother on the Third Floor. She is Sue Murray from Maryland. She has been working at the Washington Home for Children. Her firsthand report of one type of social work will be useful in our girls' thinking about vocation.

Also, on February 23rd, Sister Mary Joseph was in Purdue, Indiana to speak and show slides to a joint meeting of the Canterbury Clubs of Purdue University and the State Teachers College.

Sister Alice is stationed in Versailles for this semester and gave the Quiet Day meditations for the Louisville Guild of St. Helena at Grace Church, Louisville on February 23rd.

Newburgh Notes

There are many times when we feel grateful to the friends whose support makes our convent here possible, but the reasons vary. In the summer they usually have to do with the beautiful surroundings; this time of year is apt to make us especially glad for four walls and a furnace! We have been having quite a spell of weather, highlighted by an ice storm which stripped a huge limb off our big elm and scattered numerous smaller branches over the ground. The birches—incredible trees!—were bent clear over, their heads sweeping the ground, yet they didn't break. There was some compensation for the damage in the sheer beauty of the ice—when the sunlight shone on the woods, the effect was really breath-taking.

Have you ever watched a parish come back to life? It's a thrilling thing to see, an' even more so to have a little part in it. Only a few years ago, a parish near here which dates back to pre-Revolutionary days appeared to be on the verge of closing its doors for good. We have a Sunday-School picture, taken about four years ago, which shows a total of five children in attendance; and a handful of faithful families were all that kept the place going. Since then something has happened—it's hard to say exactly what—but today there are any number of new families, and the Sunday-School enrollment is over forty. The men of the parish have be-

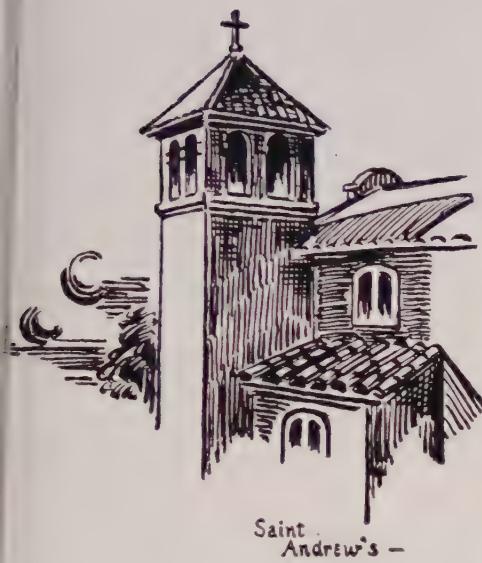
gun an after-Mass coffee hour, which is enthusiastically attended by parishioners from age three on up, and plans are on foot for a badly-needed addition to the parish hall. The best thing of all is the overall feeling that the whole parish is "in on it."

Here at the convent, we're in the thick of Lenten activities. The retreat for college students early in February was well attended, and we are sorry to have to turn down the number of applicants, for lack of room. On the twenty-second, we had a Quiet Day here for members of St. Anna's Guild, St. Andrew's Church, Beacon. March plans include a School of Prayer on the first, and Quiet Days on the eleventh and twenty-second.

Away from home, Sr. Josephine took part in the Vocational Guidance Conference for College Students of the Second Province and attended a conference at Windham House during the last week in February. On the schedule for March are talks in Albany and in Sparta, New Jersey, and a children's mission in Lyndon, Kentucky.



The Order Of The Holy Cross



St. Andrew's School has been hit hard again by the epidemic . . . Let us remember in prayer Fr. Gunn, the Prior, who has assumed the duties of headmaster.



Our Fathers stationed at Santa Barbara are writing books. This does not mean that they are enjoying lives of scholarly leisure. They are making, not finding, time.



"The Hinterland" brings news of this great work—six issues for twenty-five cents a year.

West Park Notes



Many retreatants came to the monastery during February, especially for the retreat for priests from the 10th to the 14th.

A good delegation from the Community joined Sisters of St. Anne and parishioners to welcome Fr. Hinds at his first mass in Holy Cross, Kingston, a parish long dear to this Order.

Fr. Superior, returning from his visitation of Santa Barbara, visited the work at Versailles and gave an address at Trinity Church, N.Y.C. After being a while at the mother house, he had appointments at St. Peter's, Westchester, the House of the Redeemer, and the meeting of the Catholic Clerical Union.

Fr. Atkinson: Quiet Day and Sermon, Grace Church, New Bedford, Mass.; American Leprosy Mission meeting, Philadelphia; Mission, St. Agnes' Church, Little Falls, N. J.; Sermon, St. George's, Schenectady; Retreat, House of the Redeemer.

Fr. Hawkins: Sermon, St. Peter's, Westchester; Supply work, Holy Communion, Paterson, N. J.; Quiet Day for Clergy, St. Martin's House, Bernardsville, N. J.; Confessions, Albany.

Fr. Harris: Quiet Day, St. John's, Larchmont; Sermon, Good Shepherd, Newburgh.

Fr. Adams: School of Prayer, All Saints, Western Springs, Illinois.

Fr. Terry: Visits to Seminarists Associate, Seabury-Western and Nashotah; Sermon and Quiet Day, Providence, R. I.

Br. Michael: Vocational Conference, Christ Church, Greenwich, Conn.; Sermon, St. Andrew's, Beacon.

Fr. Bessom: School of Prayer, St. Thomas', Philadelphia; Quiet Day, Gibsonia Parochial Mission, St. Mary's, Pittsburgh.

March appointments reflect the Lenten activities of the Church.

Fr. Superior attends a meeting of the Advisory Council on the Religious Life at New York on the 3rd, conducts a weekend retreat for the Brotherhood of St. Andrew at Tyrone, Penna. on the 21-23rd, and gives Schools of Prayer in Georgia for Lay Readers at Savannah on the 24th, Thomasville on the 26th, and Augusta on the 28th; also a Quiet Day for women at St. Paul's on the 25th.

Fr. Atkinson continues his Lenten Sermons at St. George's, Schenectady and goes to St. Saviour's, Bar Harbor, Maine for Lenten preaching on the 9-11th.

Fr. Hawkins goes to Christ Church, Greenville, 15-16th for a Quiet Day. He will conduct another for the Catholic Clerical Union at the House of the Redeemer on the 25th.

Fr. Harris will fill the Albany appointments for confessions on the 11th. He will return to Barry House on the 14th to conduct a Retreat ending on the 16th. He will be at St. John's, New Milford, Conn., on the 23rd for a Sermon and Quiet Day.

Fr. Adams travels to Albuquerque, New Mexico for a Mission at St. Matthew's, being away from the 2nd to the 13th and returning to conduct another at St. Anne's, New York City from the 15th to the 24th.

Fr. Terry has the Mission at the Milwaukee Cathedral from the 3rd to the 9th, a Quiet Day for Seminarists at Philadelphia Divinity School on the 18th, and a School of

yer at St. Matthew's, Woodhaven, Long Island from the 23rd through the 25th.

Br. Michael will assist in the Milwaukee mission, conduct a Spiritual Life Conference at St. John's, Yonkers on the 16th, preach at St. Mary's, Sparta, N. J. on the 19th, and in Calvary, Summit, N. J. 28-30th for a Lenten Parish Conference.

Br. Paul is promised to Trinity Church, Abingdon, Penna., for several talks during the 8th and 9th. He speaks on the Religious life at St. Mark's, Teaneck, N. J., on the 11th

and gives a Quiet Evening and a Sermon at the Good Shepherd, Rosemont, Penna., on the 23rd.

Fr. Bessom speaks to the Woman's Auxiliary of Wappingers Falls on the spiritual life on the 5th, conducts a retreat for the Community of St. Mary from the 14th to the 21st, and a Quiet Day for clergy of New Jersey at St. Martin's, Bernardsville on the 25th.

D.V. Deo Volente ..+.. Dirige Vestigia D.V.

On March 26th we remember St. Dismas, the "good thief" and pray for the Church's work among prisoners, especially that of the Society of St. Dismas.

Collect

Almighty and merciful God, who has prepared a way of salvation for the wicked: graciously show us the love in the face of thine only-begotten Son Jesus Christ, whereby he drew unto himself the blessed Thief on the cross; that we likewise may be moved to true repentance, and attain the promise to be in Paradise with him, even the same Jesus Christ, thy Son, our Lord. Who liveth and reigneth with thee.



(Courtesy Macy Westchester Newspapers)

Bishop Boynton confirms prisoners presented by Fr. Adams, O.H.C., our Chaplain at Sing Sing.



Book Reviews



BY SYDNEY ATKINSON, O.H.C.

BOOKS FOR LENT

THE THIRD HOUR, by *Ben A. Meginniss*. (Morehouse-Gorham; New York, 1958) Paper. pp. 68. \$1.35.

Here we have a series of Lenten meditations as given by the rector of the Church of the Nativity, Dothan, Alabama. They are of high literary and spiritual caliber. I would毫不犹豫地 recommend this book to every layman and priest of the Church for careful reading and consideration.

Instead of the usual meditations on the Seven Last Words, Fr. Meginniss bases his thoughts on various aspects of the Cross: the Riddle of the Cross, the Chosen Cross, the Joy of the Cross, etc. If I were to make a criticism at all it would be in the second chapter, The Pre-existent Cross. What he says is fine, but I do not think he goes far enough. He takes the pre-existence of the Cross only back to Creation; I think he could have added force to this chapter by showing that the Cross is a temporal manifestation of the eternal Self-giving of the Son to the Father in the Godhead Itself.

Another impressive feature of this book is that each chapter is prefaced by a page of italicized print which purports to be a soliloquy of Our Lady at the foot of the Cross. These are beautifully done and lead giddingly into the meditation proper.

THE THREE HOURS' VIGIL, by *Sydenham B. Lindsay*. (Church of the Advent, Westmount, Montreal, Canada; 1958) Paper. Mimeographed. pp. 28.

This is a complete format of the hymns, addresses, prayers, etc., used in the Church of the Advent in 1956 and may be ordered gratis from the rector at 2174 Sherbrooke Street West, Montreal 25, P.Q., Canada.

The theme is the Victory of the Cross and the material is well presented. It must be kept in mind that all page and hymn numbers refer to the Canadian Book of Common Prayer and Hymnal.

HOLY ISLAND. A Lenten Pilgrimage, by *James W. Kennedy, D.D.* (Morehouse-Gorham: New York, 1958) Cloth. pp. 160. \$2.75.

This is the 1958 Bishop of New York Book and the author is the rector of the Church of the Ascension, New York City.

Father Kennedy spent some time on Lindisfarne and was so much impressed by the age-long quiet of the Holy Island that he wrote this book to provide daily "islands" from the hurly-burly of everyday life during the Lenten season. Each section is devoted to a week of Lent and each section is broken down into seven subsections to provide a daily meditation. There is a wealth of material packed into small compass for each day's meditation. In fact, there seems to be too much and one is rather overwhelmed by all the quotations and references. It does not make for mental quiet and I could not help but feel that the energetic rector of a Manhattan parish did not quite get free from the metropolitan vibrations!

OUR LORD AND SAVIOUR, His Life and Teachings, by *Philip Carrington*. (Seabury: Greenwich, 1958) Cloth. pp. 138. \$1.75.

This is the Seabury Lenten Book for 1958 and comes from the pen of that learned student and spiritual giant, the Archbishop of Quebec.

Undoubtedly this account of Our Lord's life and works is based upon sound scholarship, but one is not annoyed in his quiet perusal of this book by references and authorities. It combines a calm dignity with a childlike simplicity. The author slips so easily in and out of the scriptural idiom that one almost feels as if he is reading a new but familiar gospel. Every churchman should have this book and not confine its use only to Lent.

Y WEEK OFFICES, edited by *Mass*—*I. Shepherd, Jr.*, for The Associated *Churches, Inc.* (Seabury: Greenwich, 1958) . . . \$1.75 per set.

These are composed of six little booklets which provide liturgical services for Holy Week in the tone of the Book of Common Prayer and in line with Article X of the church's Constitution. The material is taken from the Bible, the Prayer Book and the Hymnal. Dr. Shepherd has done a remarkable job, providing variety and yet preserving the dignity needed for such occasions. The following will give some idea of the contents of each book.

Week Offices — A preface indicates the scope and purpose of the work. Then follow schedules of combinations of services available for use on Good Friday and Easter.

Sunday — gives a dignified rite for the singing and distribution of palms and a procession before the Eucharist. The key-note is the idea of Christ as King. Since this is the color red might have been suggested, this would be in line with the recent western rubrical changes. Rather than having distribution in silence hymns dealing with our Lord's kingship might well be sung at this point or why not the ancient anthems, "The children of the Hebrews," which may be found at number 617 in the English Hymnal? In his preface, Dr. Shepherd refers to the fact that the liturgical function on this day centers around the reading of the Paschal story, but yet he gives no directions as to the dramatic traditional method in which three actors and a "crowd" have their parts.

Way of the Cross — a well integrated edition. Since only definite evangelical interpretations are accepted, only nine stations are given. The line drawings are simple and yet effective. It is intriguing to see Our Lord and Simon of Cyrene in long trousers!

Office of Tenebrae — an excellent combination of the old format based on Prayer Book sources. But, since the number of candles is cut down to three in each nocturne, how can we keep the fifteen candles in the triangular case? The poor server is faced with the mathematical problem of extinguishing seven

candles during the saying of three psalms! Why not just build a stand to hold seven candles?

Good Friday — a fitting devotion all the way through.

Easter Even — another excellent combination of various sources. But why interrupt the singing of the *Exultet* to light the Paschal Candle? It seems to me it would be much better to light the Paschal Candle itself in the porch and carry it into the church. The practical advantages of this method are apparent to any one who has tried to light a Paschal Candle during the *Exultet*! There are also good liturgical and pedagogical reasons for lighting the "big candle" in the porch and carrying it through the congregation rather than keeping it segregated in the sanctuary.

EPISCOPAL BOOK CLUB

UNCOMFORTABLE WORDS, by *Joost De Blank*. (Longmans, Green & Co.: New York, 1958) Cloth, pp. 120.

THE PRIVATE PRAYERS OF LANCELOT ANDREWES. edited by *Hugh Martin*. (S.C.M. Press: London, 1957) Cloth, pp. 126.

These two books constitute the double selection of the Episcopal Book Club for Spring Embertide and may be had by ordering direct to Nevada, Missouri, for \$2.38, post paid.

The new archbishop of Cape Town is a most forthright man and a plain speaker; so his *Uncomfortable Words* gives just the right dose to jolt us out of spiritual lethargy.

This new edition of Lancelot Andrewes' Prayers, including a short biography of the good bishop, is most welcome. This is an "unexpurgated" presentation and gives in its completeness all the eucharistic devotions of this spiritual giant. Unfortunately, in the past, there have been pan-protestant versions which water down such devotion. The same has been true of some editions of Thomas à Kempis' *Imitation of Christ*.





CRUCIFIXION — by Guido Reni

Season of the Soul

BY FAITH CLEAVELAND BOOTH

To each his seasons of the soul God gives:—
Our Advent's hush before the stellar night,
Our Christmas joy, the song that ever lives;
We shape our own,—our Lents, our Easters' light.

A soul in dryness Maundy Thursday knows—
To outward sense our altar's stripped and bare;
But deep within, by Altar of Repose,
Gethsemane's pure anguish we must share.

We cry the bitter cup from us to pass.
The gloom of night hides joy; we mourn our loss.
Dark shapes of unknown trials around us mass.
Unlike our Lord, we fear to lift our cross.

O'er His beloved face pours bloody sweat.
The Sinless One stoops low to lift our sin.
Though His the agony of God, lo yet
Unto that garden peace has entered in.

His words, "Sleep on; the hour has come," we hear.
O gentle Lord whose Passion had begun,
May we like Thee in love without a fear
Lay down our all and pray, "Thy will be done!"

Thoughts For The Season -- Lent

Our Founder, Father Huntington, OHC, describes this season as "the dear season of Lent." Perhaps there are some of us today who would feel as he did; but surely there are many others for whom Lent is something to be endured, just as each week of the season is a hanging on until Sunday when we can again have sugar in our coffee, a piece of candy, a cigarette, or whatever our particular self-discipline may be for this year. This sometimes slightly grudging attitude of concentration on our own individual efforts not only makes the discipline we have chosen more difficult, but ignores one of the most important aspects of this exercise—that of its being recognized as of universal obligation. The corporate effort of the whole

Church from the highest archbishops down through the ranks to the very lowliest Christian soul infuses health and strength into the whole Body and gives a valuable witness in a nominally Christian society to the real importance and difficulty of the Christian Faith.

Lent means "Spring" and probably comes from the same root as "long"—referring to the lengthening days of this season. Originally it was used as a name for the first months of the year, but as the liturgical season grew in importance it came gradually to be restricted to that.

The strict preparation of catechumens during the final months before Baptism, which would occur at Easter, gave rise to the institution of Lent as we know it. In the first

three centuries there was a great diversity of practice both as to length and nature of fasting. The Montanists mention proudly their custom of fasting for two weeks rather than the one observed by Catholics. And in the year 190 a.d. St. Irenaeus knew nothing of a forty-day fast.

In the fourth century, with the growth of the monastic-ascetic movement, many of the faithful customarily joined the catechumens in their pre-baptismal fast. The clergy encouraged them to attend the "Confirmation Instructions" in the Christian Life, by way of a refresher course and stimulus to their devotion. Much the same occurs in parishes throughout the country today.

The first mention of a forty-day Lent is found in the fifth canon of the Council of Nicaea, 325 a.d. The Festal Letters of St. Athanasius (331 a.d.) speak of a forty days prior to but not including the stricter fast of Holy Week. In Rome during the fifth century, Lent lasted six weeks, but fasting only three; while Jerusalem had a Lent of eight weeks—which made forty days not including Saturdays and Sundays, which were exempt from fasting. In the seventh century, four days were added to the six-week fast at Rome, bringing the total to forty, and this has been accepted throughout the West since that time.

For many years there was great variety in regard to the nature of fasting. The historian Socrates tells us that some "Abstain from all creatures that have life, some eat fish only. Others eat birds and fish. Some eat dry bread only. Some fast till the ninth hour, then eat various kinds of food." Ordinarily the one meal a day, and that without meat, was eaten in the evening. The relaxation of the fast came when the canonical hours were moved forward. None (the ninth hour) came to be said right after midday, and finally even Vespers was permitted to be said at this time. It followed that the meal eaten "after Vespers" continued to be eaten after Vespers when Vespers was earlier.

SHROVE TUESDAY

The day preceding the beginning of Lent has long been celebrated as a festival time. It is called by various names: "Shrove Tues-

day" comes from the fact that the Faithful generally make their confessions at this time and receive absolution or are "shriven." It is also called "carnival"—from the taking away of flesh; and "Mardi Gras" (or Fat Tuesday). The custom of eating pancakes at this time was at one time a very practical one. It was a good way of using up eggs and fat, which were prohibited during Lent.

ASH WEDNESDAY

The liturgy for Ash Wednesday sets the theme for the Lenten season as it asks God to "Create and make in us new and contrite hearts." In the imposition of ashes we have a link with the men of Old Testament times who repented in sackcloth and ashes. The ceremony, accompanied by the words "Remember, O Man, that dust thou art, and unto dust shalt thou return," originated in Gaul in the sixth century. It was at first used by those doing public penance for grave and notorious sin. The clergy joined in this taking upon themselves this public humiliation in an effort to encourage and help the penitents. The custom spread to England and to Rome in the ninth or tenth century, and then to Germany, Southern Italy, and Spain. Devout laity came to take part in the ceremony as a penance for their sins "grave," even if not "notorious."

PASSIONTIDE

During the last two weeks before Easter the tone of the liturgy becomes more sombre. Crosses and statues are veiled in purple and remain so until Good Friday. The Friday after Passion Sunday is the Feast of the Compassion of our Lady, when we commemorate her share in our Lord's suffering. The two great hymns which we associate with this season are the *Vexilla Regis* and the *Pange Lingua*.

HOLY WEEK

The celebration of Holy Week, commemorating the events of our Lord's Passion, developed separately from the rest of Lent and is composed of customs taken from many different parts of the Church throughout the world. It begins with Palm Sunday, Mass being preceded by the blessing of the palms and a procession in which each one carries a branch in commemoration of the triumphal

into Jerusalem. This ceremony was at peculiar to Jerusalem and was introduced into the West in the eighth or ninth century.



CIMABUE, THE LAST SUPPER

Kress Collection—National Gallery of Art)

The most ancient feature of Holy Week is the festival of Maundy Thursday commemorating the institution of the Holy Eucharist, with the procession of the Blessed Sacrament to the altar of Repose and the unction there. To this was added the consecration of holy oils and reconciliation of penitents. Customs for the celebration of this Feast varied from place to place: in Africa, the Eucharist was celebrated after the evening meal in an effort to conform more closely with the circumstances of the Last Supper, where the Eucharist was preceded by the Agape, or Love Feast.

On Good Friday, commemorating the Crucifixion, there was no celebration of the Holy Eucharist anywhere. The first part of this service preserves the exact form of the ancient meetings for worship without the liturgy. About the seventh or eighth century two other features were added. The Veneration of the Cross was introduced from Jerusalem, where there is evidence that it had been used since at latest the fourth century. The Mass of the Presanctified—communion apart from the liturgical celebration of the Holy Eucharist—was added to the service about this same time. But again,

there is evidence of a much earlier use of this rite.

The two distinctive notes of the celebration of Holy Saturday are the baptismal initiation, so long awaited, and the blessing of the new fire. We find from the writings of St. Patrick that it was customary for the Irish as early as the sixth century to kindle great fires from flints at nightfall on Easter Eve. This custom was peculiar to the British Isles and was taken to the continent by missionaries in the eighth century. The idea of death and Resurrection as symbolized by fire is carried out in the Office of Tenebrae for the last three days of Holy Week.

We spoke as we began of having a "dear" Lent. As we come to love our Lord more, every part of His Life will become dear to us—including the forty days He spent in the wilderness in preparation for His public ministry, and His Passion. As we come to share those forty days with Him, we can expect to share in the temptations He experienced. The devil doesn't like Lent and causes all sorts of trouble. Lent is hard—it must be. But one of the early Fathers wrote, "He who does not celebrate Lent, let Him not celebrate Easter!" In proportion to the earnestness of our Lent will be the glory of the day on which we celebrate our Lord's Resurrection. We pray, "Mercifully grant that we may both follow the example of His patience, and also be made partakers of His Resurrection."





The Holy Table - A Meditation

BY PETER CHASE

HOLY TABLE—two words signifying the unity of the eternal with the temporal where God and man meet.

Holy, from God.

Table, the work of man fashioned from an element of Creation

Here is a unity of the physical in its utter simplicity.

Here is the unity of the Holy in its greatest Power.

Upon this simple Table, God breaks through the wall of man's sinfulness and neglect to nourish him with His all-loving Power and Strength that we may do His will.

Here in ancient times was the warm blood of life poured out and offered back to God.

Of this same Wood was the incarnate God crucified—the full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world.

Was this great sadness?

Was it devoid of real meaning for man?

Did it matter?

What did God mean to convey to man?

Why was *this* his response?

The Table was a real table: it was the Banquet Table where man was God's table-guest and there was fed by Him.

This was not an ordinary Table, but a holy one.

There was a sense of unseen Power capable of transforming man and bringing him into covenant with Him.

This Table supported the Holy Body once offered and now re-presented.

Afraid?

Yes, and yet drawn closer by more than curiosity, more than fear.

Drawn by Holy Fascination because he wanted there, He belonged there—always.

God was there in His Power which was given to man not for himself, but for the love of God.

Why was this not a jeweled Table fit for Kings?

It was a jeweled table but not of material things.

No man could fashion the wood or the stone—they were the simplest of His gifts unequalled in strength.

God and man met there.

They still do.

God—all-loving; man—refreshed, restored.

What does this mean? I can only faintly perceive.

There is more than sanctuary there.

have pushed the table aside and made it into an altar, a shrine.
 have made it elaborate in our sight, not God's.
 have tried to push out the Holy for fear of its overpowering us and making us do what we do not want to do—we do not want to face our guilt.
 The table is so simple; God's power so overwhelming.
 I will only admit His Power!
 I?
 I will only admit His Love!
 I?
 I will truly seek His unity!
 I?
 Then I shall not be separated from God!
 Yea, restored in Love and Holy Fear!
 What am I going to do about this? I must respond:

To the Holy, in reverence.
 To the Power, fear.
 To the Table, humility
 To the Simplicity, live it.
 When I fail, return.
 When I sin, return.
 When I love, return.
 When I give thanks, return.
 It is not I alone, but the whole community.
 Together we fail, succeed, sin, love, accept, and reject.
 LORD, this is a *Holy Place*—a Holy Table, the Throne of God!
 And still we meet as Friends together.
 I think I understand now.
 "The Body of our Lord Jesus Christ . . .
 unto everlasting life."
 "The Blood of our Lord Jesus Christ . . .
 unto everlasting life"

Bearing His Cross

BY SIMEON HYDE

The Arrest and Trial

Jesus and eleven of His Apostles left the scene of the Last Supper, which had been celebrated probably in the home of Mark on the outskirts of Jerusalem to go to the Garden of Gethsemane. Jesus had often been there with His disciples, and Judas, who betrayed Him, knew the place. Judas, therefore, with a band of soldiers came to the garden with lanterns and torches and weapons. "And forthwith he came to Jesus and said, 'Hail Master,' and kissed Him." (St. Matthew 26:49) "Jesus went forth, and said unto them, 'Whom seek ye?' They answered Him, 'Jesus of Nazareth.' Jesus answered, "I have told you that I am He: If therefore you seek Me, let these go their way." (St. John 18:4-8)

Jesus was arrested bound, and taken first to Annas, the father-in-law of Caiaphas, and after his preliminary examination He was arraigned before the Great Sanhedrin. St. Matthew (16:21) identifies the Court: "From that time forth began Jesus to show unto His disciples, how He must go unto Jerusalem, and suffer many things of the

elders and chief priests and scribes, and be killed, and be raised again on the third day." The Great Sanhedrin sat at Jerusalem and consisted of seventy-one members: divided into three Chambers: the Chamber of Priests, the Chamber of Scribes and the Chamber of Elders. The Hebrew Law did not provide for regular court terms, as is our custom. The Sanhedrin convened from time to time, as seemed necessary and expedient to dispose of the cases which came before it. In order to support a conviction at least two witnesses were required to agree in all essential facts, and circumstantial evidence was not admitted. As is true under our criminal procedure, the accused was never required to testify, but was permitted to offer testimony in his defense. In the event of conviction, the court adjourned until the following day, when further proceedings were taken in the nature of a re-hearing.

St. Matthew records that "At the last came two false witnesses, and said, "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" Then, Caiaphas, in the form of an oath or adjura-

tion formulated a second charge. "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Then Jesus confessed. "Jesus saith unto Him, 'Thou hast said.'" Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? What think ye?" They answered and said, "He is guilty of death." (St. Matthew 26:60-66)

In regard to the testimony offered and admitted in an effort to prove the first charge, St. Mark (14:56) records: "For many bare false witness against Him, but their witnesses agreed not together." The witnesses sought deliberately to misinterpret His spoken words and to create the inference that Jesus had threatened to destroy the temple. He did not say: "I will or am able to destroy." He actually said: "Destroy this temple, and in three days I will raise it up." St. John properly interprets the language of Jesus when he said: "But he spoke of the temple of His body." (St. John 2:19-21)

The conviction of the offence of blasphemy was based only on his confession that He was "the Christ, the Son of God." Under Hebrew law a confession of guilt could be admitted in evidence and considered with other testimony, but it could not alone support a conviction. Every Israelite thought of himself as a Son of God and some writers have scoffed at the attempt to support a charge of blasphemy out of a claim of being a "Son of God." The object of the chief priests was to frame a charge against Jesus which would stand in a Roman court; and this they found in his admission that He was the Christ. Such an admission could be easily interpreted to Roman ears as involving a claim to be "the King of the Jews," one which was politically dangerous.

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death." This proceeding constituted the re-hearing which was required under the law. "And when they bound Him, they lead Him away, and delivered Him to Pontius Pilate the governor." (St. Matthew 27:1, 2) Pilate went out to the Jews and said, in words which ring

with Roman authority: "What accusation bring ye against this man?" This question clearly indicates the presence of a Judge and a solemn judicial proceeding. The chief priests and scribes in their deceitful evasiveness answered: "If he were not a malefactor we would not have delivered Him up unto thee." The Jews intended to indicate that they desired the procurator to waive his right of ultimate decision and to accept the verdict of the Great Sanhedrin as conclusive. Pilate was unimpressed. Contemptuous, derisively and scornfully, he replied "Take ye Him, and judge Him according to your law." (St. John 18: 29-31)



Pilate's reply to the Jews indicated that he did not understand the nature of the proceeding against Jesus. Had Pilate understood the charge, he would never have suggested that the Jews retain jurisdiction. This is evident from the reply of the Jews: "It is not lawful for us to put any man to death." (St. John 18:31) Many historians attest the fact that the power of life and death had been taken away from the Jews and vested in the Roman Governor.

The Jews were forced to formulate more definite and certain charges. "And they began to accuse Him, saying, 'We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ a King.'" (St. Luke 23:2) It will be observed that the indictment contained three counts: (1) perverting the nation, (2) failure to pay tribute, and (3) claiming to be a King. Pilate was, apparently, interested only in the third count; for if the Christ claimed to be a King that would constitute Treason against Caesar.

When Pilate heard the accusation of High Season he asked the prisoner: "Art thou King of the Jews?" Jesus answered him: "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate demanded: "What has thou done?" and Jesus replied: "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered into the Jews: but now is my kingdom not from hence." (St. John 18: 33-36) Jesus, while his reply was couched in involved though beautiful style, intended to indicate that there could be no possible rivalry between Him and Caesar. Pilate then threateningly demanded: "Art Thou a King then?" Jesus answered, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (St. John 18: 34-37)

Pilate was by now, no doubt, convinced that Jesus was an amiable religious fanatic whom neither Caesar nor he had anything to fear. He then pronounced his judgment of acquittal: "I find in him no fault at all." (St. John 18:38) The Jews sullenly heard the verdict of acquittal and began to name new accusations. "And they were the more fierce, saying, 'He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.'" (St. Luke 23:5) Pilate asked the Jews if Jesus was a Galilean and, upon receiving an affirmative answer, he determined to avoid responsibility by sending Jesus to be tried by the Governor of the Province to which he belonged. Herod, Tetrarch of Galilee, was then in Jerusalem for the Passover Feast.

It was still early morning when Jesus, guarded by Roman soldiers and surrounded by a jeering mob, was conducted to the official residence of Herod. "And when Herod saw Jesus, he was exceedingly glad; for he was desirous to see Him for a long season, because he had heard many things of him; and he hoped to have seen some miracle done by Him." (St. Luke 23:8) Herod was, no doubt, tremendously flattered by the action of Pilate in sending Jesus to him but he realized that to condemn Jesus would be to

incur the bitter resentment and ill will of His many followers in Galilee. "Then he questioned Him in many words; but He answered him nothing." Herod was perplexed. "And the chief priests and scribes stood and vehemently accused Him." Jesus continued to maintain a noble and majestic silence. Herod was deflated and deeply chagrined and to evidence his resentment he resorted to horseplay, mockery and abuse. "And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe and sent Him again to Pilate." (St. Luke 23: 9-11) Herod in his clownish mockery intended to say: "Pilate, here is the royal King of the Jews."

Jesus was again taken before Pilate, who construed the action of Herod as an acquittal, and he so stated to the Jews: "And Pilate when he had called together the chief priests and the rulers of the people, said unto them, 'Ye have brought this man unto me, as one that perverted the people: and behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him; No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him.'" (St. Luke 23: 13-16) The proposal to scourge the prisoner was but another cowardly subterfuge by which Pilate sought to satisfy the demands of the mob. This offer was indignantly rejected. Pilate then conjured up another possibility of escape. It was the custom on Passover Day to release to the people any single prisoner that they desired.

"And they had then a notable prisoner, called Barabbas. Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' For he knew that for envy they had delivered Him. They said, 'Barabbas.' Pilate saith unto them, 'what shall I do then with Jesus which is called the Christ?' They all say unto him, 'Let Him be crucified.'" (St. Matt. 27: 16-22) Pilate seemed determined to release Jesus, but the Jews cried out; "If thou let this man go, thou art not Caesar's friend." They continued to cry, "Away with Him,

away with Him, crucify Him." Pilate scornfully replied: "Shall I crucify your King?" The chief priests deceitfully answered, "We have no King but Caesar." (St. John 19: 12-15)

Pilate was in a critical position and, apparently, he resolved to do the will of the people. No doubt, he feared that the Jews would send a complaint to Rome. Pilate was a political time server; a not very reputable, not very successful colonial administrator. He was ultimately recalled for incompetence and is said to have died in disgrace by suicide. Calling for water, Pilate washed his hands, saying: "I am innocent of the blood of this just person: see ye to it." (St. Matthew 27:24) The rabble continued to cry: "Crucify Him, Crucify Him." Pilate's moral fibre weakened even more and he determined to do their bidding.

The Condemnation

"Then released he Barabbas unto them: and when he had scourged Jesus he delivered Him to be crucified." (St. Matthew 27:26) "And Pilate wrote a title and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS." (St. John 19:19) Several ancient writers attest the fact that it was the custom to affix the accusation to the Cross; and, also, that scourging was a preliminary to crucifixion. "Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped Him and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head and a reed in His right hand: and they bowed the knee before Him and mocked Him, saying, 'Hail King of the Jews!' And they spit upon Him and took the reed and smote Him on the head. After that they had mocked Him, they took the robe off from Him, and put his own raiment on Him, and led Him away to crucify Him." (St. Matthew 27: 27-31)

Thus ended the most memorable act of injustice ever recorded in history. Throughout every incident of the trial, He conducted Himself with majestic dignity and untold courage. He stood alone through it all. His

friends and followers had deserted Him. There was not the faintest echo of the hosannas of only five days before.

"And they took Jesus, and led Him away. And He bearing His Cross went forth into a place called the place of a skull." (St. John 19: 16, 17) Plutarch attests the fact that every malefactor carried his own cross. Jesus under the weight of the Cross was led on the way to Calvary. The jeering mob continued to mock and insult Him. His body was bruised and bloody as a result of the terrible scourging, which had been done with a *flagellum*, a leathern thong laced with nails, pieces of bone and other such substances. He had been bound to a column and scourged. His strength failed and He fell to the ground under the weight of the Cross. Prodded on and reviled by the mob and the soldiers, Jesus painfully proceeded on the way to Calvary.

The tradition is that the Blessed Mother had remained in the City in the home in which the Last Supper had been held. She knew nothing of the terrible events until St. John came to tell her that Jesus had been tried and condemned to death. With St. John she ran out to find Jesus and to be with Him in his torture. The Blessed Mother met Jesus as He toiled up the steep ascent laboring under the weight of the Cross, wounded ever more by His fall. What a meeting between Mother and Son!

Mary wondered how these sorrowful events could have come to pass. Her thoughts went back, momentarily, to the joyful and happy days, and to the then most significant events:—The Annunciation when she had said, "Behold the handmaid of the Lord; be it unto me according to thy word." (St. Luke 1:38); The Visitation, and the greeting of her cousin Elizabeth, "Blessed art thou among women, and blessed is the Fruit of thy womb," and to her reply: "My soul doth magnify the Lord." (St. Luke 1:42, 46); The Nativity, when she had laid Him in the manger; The Presentation; and the song of the aged Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word." (St. Luke 2:29); and to The Finding in the Temple when she had "kept all the

ggs in her heart." (St. Luke 2:51) Now, joyful memories were engulfed in bitter woe and grief as Mary saw Jesus dragged to Calvary.

had, afflicted as no other
Was that chosen Blessed Mother
Having none but Christ begot.

The strength of Jesus had now almost entirely failed and he was unable to proceed. In brutal scourging, His wounds and the weight of the cross had weakened Him tremendously. The executioners feared that He would die on the way when they wished Him to die the ignominious death of the Cross. And as they led Him away, they laid hold on one Simon, a Cyrenian, coming out of country, and on him they laid the cross which he might bear if after Jesus" (St. Luke 26) Jesus proceeded on the way covered in blood and sweat. A pious woman of Jerusalem was filled with grief and compassion and gave Jesus her veil to wipe the drops of agony from His brow. The tradition is that Jesus handed the veil back, leaving on it the impression of His holy countenance. Jesus, suffering from His wounds and loss of blood, fell to the ground a second time. The brutal soldiery picked Him up and pushed Him on up the steep ascent.

The Crucifixion

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.'" (St. Luke 23: 27, 28) Jesus knew what lay ahead of Him and continued to exhibit courageous fortitude. Simon of Cyrene had been now relieved of his burden and Jesus again bore the Cross. He had almost reached the peak of Calvary, the place where He was to be crucified when His strength totally failed and He fell to the ground under the weight of the Cross for the third time. He was brutally dragged up by the soldiers. When Jesus had at last arrived at the place of crucifixion, He was forced to watch the preparation for His torture and execution. The soldiers stripped Him of His garments and girded Him with a towel, and put a crown of thorns around

His head. He stood exposed to the jeering mob.

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Jesus was stretched upon the Cross which was laid upon the ground. He was then nailed to the Cross. "Now there stood by the cross of Jesus, His Mother, and His Mother's sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, 'Woman behold thy son!' Then saith He to the disciple, 'Behold thy Mother!' And from that hour that disciple took her unto his own home." (St. John 19: 25, 27) There was a pathetic absence of the Apostles, with the exception of St. John. But the women of His company were with Him at the end. How true and similar to our human experience! Peter denied Him, Judas betrayed Him, and all, except St. John, deserted Him in His torture and death.

Faithful Mother! upward gazing,
Heart and hands to Son upraising,
Mourns and grieves His cruel lot.

For three hours Jesus had hung upon the Cross by His pierced hands. "And about the ninth hour Jesus cried with a loud voice, saying, 'My God, My God, why hast thou forsaken me?'" (St. Matthew 27:46) "After this Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, 'I thirst.' Now there was set a vessel filled with vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it in His mouth. When Jesus therefore had received the vinegar, He said, 'It is finished.' (St. John 19: 28-30) "And when Jesus had cried with a loud voice, He said, 'Father, into thy hands I commend my spirit:' and having said thus, He gave up the ghost." (St. Luke 23:46)

She beheld her dear Begotten,
Stretched in death by all forgotten,
As on hoisted rood He hung.

The mob had left the scene of the Crucifixion on Calvary's heights. There remained only St. John and the faithful women of his

company, who endeavored near the Cross to assuage the grief of the Blessed Mother. It was the Roman custom to allow the body to remain upon the cross to be devoured by wild beasts and birds of prey. Sepulture was usually forbidden, but an exception was apparently made in the case of the Jews, whose laws provided that a dead body should not be permitted to remain hanging during the night. "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes,

about a hundred pound weight." (St. John 19: 38, 39) They took the body of Jesus from the cross and placed Him in the arms of His afflicted Mother.

Oh, how sad and sore distressed,
Now was she, that Mother Blessed
Of the sole-begotten One.

"Then they took the body of Jesus and wound it in linen clothes, with the spices. Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." (St. John 19:40-42a)

We adore Thee O Christ, and we bless Thee,
Because by Thy Holy Cross, Thou hast
redeemed the world.

Our Father. Hail Mary. Glory be.

You are Too Fair

BY MARILYN WHITESIDE

You are too fair for us . . .
we walk the ways all mortals go
and see the saffron shine
of marquees late at night
and street lamps over young romantics.
There are the quiet ways
with boughs and brooks and field mice,
and a complacent sky
for us to ponder.
Too, there are obstreperous paths
down all the Main Streets and the Broadways of
the world
where human and automaton sounds
pierce each wayfarer with a vague sense
of the immediate hell or heaven.
You are too fair . . .
we nibble at all flavors of emotion
and know the ecstasies of countless darlings
with fretting charms,
of ephemeral successes and applauses.
We know the scourge of pride denied
when failure (and it has a key to every venture)
comes sauntering in, an unexpected visitor.
But worst of all, there are
the gray days of indifference
that settle on us like the fog of listless thought,
and we can neither laugh nor weep,
so supine is this life.
You are too fair for us . . .
we meet You here and there,
cuddling Your soft Babyhood within our arms,
and waiting in the carpentry shop
for budding time to bloom.
And then, You set forth to fulfill Your Manhood
along the quiet ways
and in the gaudy, clamorous climes of humankind
until, because Your beauty and Your promise
are agony to such as we,
You die by whip and nail and passion,
with spittle drying on a bruised cheek—
still, even now, too fair.

An Ordo of Worship and Intercession March - April --- 1958

4th Sunday in Lent Double I Cl V or Rose col 2) Ash Wednesday cr pref of Lent till Passion Sunday unless otherwise directed—for *perseverance in Lenten discipline*
 St Patrick BC Double W gl col 2) feria 3) Ash Wednesday—for the Irish church and nation
 St Cyril of Jerusalem BCD Double W gl col 2) feria 3) Ash Wednesday cr—for the Society of the Oblates of Mt Calvary
 St Joseph Spouse of the BVM Double I Cl W gl col 2) Feria 3) Ash Wednesday cr prop pref—for Christian family life
Thursday V proper Mass col 2) St Cuthbert BC 3) Ash Wednesday—for the Companions of the Order of the Holy Cross
 St Benedict Ab Gr Double W gl col 2) feria 3) Ash Wednesday—for the Order of St Benedict
Saturday V proper Mass col 2) Ash Wednesday—for the Liberian Mission
 Passion Sunday Double I Cl V col 2) Ash Wednesday pref of Passiontide through Maundy Thursday unless otherwise directed omit Ps in Preparation Gloria there and at Introit and Lavabo in Masses of Passiontide—for the Order of the Holy Cross
 St Gabriel Gr Double W gl col 2) feria 3) Ash Wednesday—for the Order of St Helena
 Annunciation BVM Double I Cl W gl col 2) feria 3) Ash Wednesday cr pref BVM—for the Community of St Mary
Wednesday V Proper Mass col 2) Ash Wednesday—for the Society of St Dismas
 St John Damascene CD Double W gl col 2) feria 3) Ash Wednesday cr—for the Eastern Orthodox
 Compassion BVM Gr Double W gl col 2) feria 3) Ash Wednesday seq cr pref BVM (Transfixion)—for all Franciscans
Saturday V Proper Mass col 2) John Keble C 3) Ash Wednesday—for the Priests Associate
 Palm Sunday Double I Cl V Before principal Mass blessing and procession of palms at Mass cr LG of Palms if blessing has not preceded—in *thanksgiving for our Lord's Atonement*
Monday in Holy Week V col 2) Palm Sunday—for the Order of St Anne

1 April 1 Tuesday in Holy Week V col 2) Palm Sunday—for the Seminarists Associate
 2 Wednesday in Holy Week V col 2) Palm Sunday—for just peace
 3 Maundy Thursday Double I Cl V at Mass W gl col 2) Palm Sunday cr after Mass procession to Altar of Repose—for the Confraternity of the Blessed Sacrament
 4 Good Friday B No Mass Office of the day as directed
 5 Easter Even V No Mass of the day after Vigil 1st Mass of Easter W gl—for those baptised at this time
 6 Easter Day Double I Cl W gl seq cr preface of Easter till Ascension unless otherwise directed—*Thanksgiving for the Resurrection*
 7 Easter Monday Double I Cl W gl col 2) Easter seq cr—for the Community of the Resurrection
 8 Easter Tuesday Double I Cl W gl col 2) Easter seq cr—for the maintenance of Christian joy
 9 Within the Octave Double W proper Mass gl col 2) Easter seq cr—for Mt Calvary Priory
 0 Within the Octave Double W as on April 9—for St Andrew's School
 1 Within the Octave Double W as on April 9—for the Confraternity of the Love of God
 2 Within the Octave Double W as on April 9—for the Confraternity of the Christian Life
 3 1st (Low) Sunday after Easter Double I Cl gl cr—for vocations to the religious life
 4 Monday W Mass of Easter i gl—for all who minister through medicine
 5 Tuesday W as on April 14—for all the sick and suffering
 6 Wednesday W as on April 14—for all victims of oppression

NOTE: on lesser and greater doubles in Lent Mass may be said of the feria V col 2) feast 3) Ash Wednesday on the days indicated in italics ordinary Requiem and (out of Lent) Votive Masses may be said

... Press Notes ...

At the time you are reading this issue, most likely we will either be busy moving our Press Department from the quarters in the Novitiate building to another building of very large proportions, or will be operating in the new surroundings. Storage space in Holy Cross buildings is limited and our supplies have grown and we had to expand and at the same time give the Order some space for their needs. The new Press building is quite separated from the main House, being on top of the hill on the west side of Highway 9W. I suppose it is an eighth of a mile distant. We will occupy the entire first floor of the two-story, cinder block, 100 x 38 building. One section will be for the office and packaging room; next section is filled with "bins" for active stock; the rear section will be for storage of reserve stock. There is a splendid heating plant, with baseboard radiant hotwater system, special ventilating system to help overcome humidity. The office and packaging room have East, South and West windows providing an excellent view of the mountains in the distance. I mention this moving because it may cause some delay in getting the orders filled and mailed as promptly as we have always tried to do. Perhaps sometime we shall have pictures of it all in the Magazine. I must tell you about some of the humorous side of it. This building was used as the hen and nesting place of a chicken farm and we sometimes call it the "egg factory" . . . Now just who that phrase will apply to is anyone's guess. But UP we go and I hope all will run smoothly in a hurry.

PREPARING FOR FIRST CONFES-
SION is a NEW PAMPHLET—by Fr. Packard. This is a step-by-step guide of procedure in preparing for a First Confession. Some of the paragraph headings are: "Take plenty of Time," "State all sins," "Sins of Omission," "Sins of Thought," "No

explanations," "Be definite, specific," "honestly complete," "Seal of the Confession is absolute."

It is definitely a GUIDE of procedure and is intended to be used in conjunction with some Manual containing the usual self-examination form. A conveniently arranged folder (letter-size), at 5c each. *Now Read*

Margaret's Shop is introducing us to some more beautiful articles, as you will see from the display. I like to remind our readers that she also still has the small picture set of the STATIONS for personal use at home. She will be glad to hear from and you will be delighted with the set.

This is a listing of the prices for books on the back cover: Stations, 15c; Passion of the King, 75c; Seeking After Perfection, \$1.50; Love One Another, 1.75; Work Prayer, \$1.; Presence of God, \$1.; Warfare of the Soul, \$1.; When Ye Pray, 75c.

Every delegate to coming General Convention should have one of the following booklets: . . .

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(It won't be long now and we all can go out doors for our various hobbies—garden, golf and, of course fishing. I feel more like work with this prospect in view. How about you?)

Fr. Harrison's book, *FIRST CENTURY CHRISTIANITY*, NOW READY for distribution. \$8.00, Postpaid.